

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. IV. {MIND AND MATTER Publishing House,
No. 713 Sanson Street, Phila., Pa.}

PHILADELPHIA, SATURDAY, NOV. 11, M. S. 35.

{\$2.00 PER ANNUM, Payable in Advance;} NO. 51.
Single Copies Five Cents.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

November 3d, M. S. 35.

GEN. WILLIAM HOWE,
(An English General.)

I come into your camp this morning with a feeling of interest, knowing that perhaps some would say it was a selfish purpose that brought me here; for in earth-life I could not affiliate with the people who desired to throw off the yoke and become free. But there are changes in individuals, after many years, and what once looked like rebellion, now looks to me only like the promptings of the loftiest aspirations of the human soul. When men undertake to stand out for any principle that is in advance of public opinion, it seems as though every mind that is not capable of coming in rapport with such conditions, stands up ready to do battle for their old superstitions and prejudices. I have thought that the day and hour had come, when men would have learned enough from past experience, and from history, to understand that it is not well to battle against any new ideas or principles that are placed before them; but I see it is hard for the human mind to break away from, or give up old ideas; and it is for that purpose I am here to say to men that are willing to fight in advance of the world they had better take into consideration the consequences of the past—how men held back and retarded the progress of the human family. I am not in sympathy, perhaps, with every idea you entertain, or cannot, perhaps, harmonize entirely with you; but I am an individual, working in my way, to tear down some of the errors once upheld. Now, it is not well for men to make idols in the form of flesh, for so surely as they do, they will find themselves eventually disappointed in their object. Men are created to live out a life of usefulness, but the efforts and influences that surround them, sometimes make them appear different from what they really are; and as men have so long undertaken to stand out and hold before the world principles that they wished every man and woman to embrace, it seems to me this is a fitting time to come in and say a few words to you. You feel badly at the persecution you receive, and feel that all your hopes and aspirations are not appreciated by any individual but yourself; but could you understand that even that opposition tends to further your interests, and lifts you up into a condition to do more good, you would be grateful for its occurrence instead of sad. I will not impress you with being any more than ordinary, nor do I know that I am; but I possess an individuality or identity, that will live eternally; and when I worked against the interest of liberty I worked against my own interest, although I was ignorant of the fact. Today I ask men to work more earnestly in the direction of truth, and to try to battle down the prejudices of the past; for all things are to become new, and the old things will sink into decay, and be of the things of the past. This much I can say to you, but I am not accustomed to giving my ideas through an instrument; and being unacquainted with the lady I control, it is impossible for me to collect my ideas and give them as fluently as I would wish. And when you learn who the individual is, you may, possibly have expected something more and better, but I have done the best I could under the circumstances. You may give the world the name of General Howe.

[We take the following concerning Gen. Howe from the American Cyclopaedia.—Ed.]

"William Howe, a British general, born Aug. 10th, 1729, died July 12th, 1814. He commanded the light infantry under Wolfe in the battle of the heights of Abraham, near Quebec, (1759), and in 1775 succeeded Gen. Gage as commander of the British forces in America. He commanded at the battle of Bunker Hill, and after the evacuation of Boston, retired to Halifax. Subsequently he defeated the Americans on Long Island, Aug. 27th, 1776, took possession of New York, Sept. 15th,—directed the movements in the Jerseys and in Pennsylvania, and repelled the American attack at Germantown, Oct. 4th, 1777. He was succeeded by Sir Henry Clinton in May, 1778. His conduct was severely criticised, but an investigation ordered by parliament in 1779 freed him from blame. He succeeded his brother Richard in the Irish viscounty, and at the time of his death was a privy councillor and governor of Plymouth."

WILLIAM PITT.
(An English Statesman.)

I have rested, and after many years, seem to have come into such a condition of perfect activity that it is impossible for me to stay back and not say a few words to men and women who are working to reform the world. Now, although in my life I may not have looked to you to have been an individual who worked for the progress of the human race, still I did my portion of that labor, in the way that seemed to me the best. Men cannot entirely throw aside education and the influences of birth. They necessarily take on views from the conditions that surround them, and arrive sometimes at conclusions that often establish themselves, without listening to their experiences. To me the world now looks like one grand field of action. Individuals are themselves acting and being acted upon, and there is within the human soul to-day a stronger desire for that condition

where every soul will be fully appreciated—where the earnestness of purpose and will of individuals will be entirely their own. To me it is a grand spectacle to see you as individuals moving and seeming to possess so much of your own individuality, while the innumerable forces, unseen, are making conditions through which they can act. When toiling and working for the interests that I thought, then, were for the best, I was not aware of whence or how my ideas originated; or how I conceived thoughts that men seemed to look upon as coming from a direction where they would have looked for different things. But there is no one that undertakes to work in any channel—it matters not in what direction—if they hold a desire to take themselves in that particular direction, there are innumerable invisible powers concentrating their forces on such individuals, and giving them light in the direction in which they wish them to move. It not only holds good in the direction of elevating and purifying humanity; but it holds good in men who wish to debase and destroy themselves. In the latter case, they attract that which leads them down, down, until they become almost objects of scorn. Yet, when I see the conditions of society, I understand that each condition is a necessity; and it is through these conditions that you gain so much knowledge and learn what it is to improve the human race. Now, in the criminal courts, you find men and women every day, who have committed such petty crimes, that you look at them and wonder why they would do such foolish things, which if they had power over themselves they would certainly see entailed more misery than pleasure. You also see men earnestly toiling up life's way, and working hour by hour, entirely depriving themselves of the pleasures of life, and almost isolating themselves from society; and in years to come their lives will stand before the world as grand and beautiful, simply because they were subject to conditions that made them a light to the world. Now, I contend, after years of close study, that individuals are so dependent upon every force and circumstance in nature, that it seems to me there is no right in one individual to condemn another. And yet, society is working and improving, just through that conflict that seems to have existed from the beginning, or at least forever. To me there appears such a condition of revolution, or at least such a commotion, that after it once subsides, men and women will understand why they are acted upon—why they do so many things that seem so unwise or unjust—why they are not angels ready to ascend to the highest courts of heaven. They are simply organized beings, and every atom in the vast universe acts upon them as individuals, and each one tends to make men better or worse. This seems to be the way the world has moved century after century. But the hour is coming when such necessities will cease, and men and women can know how to govern themselves to bring out the most loveliness and beauty that exists in the human organization. I have not undertaken to speak or act for many years in a way that men would acknowledge as labor; for I have examined and studied, and find so many disappointments in what I once considered true, that it was years before I could bring myself to hold or control an organization to convey thought to the human family. But I feel now that there is a necessity for every power to act and to bring conditions to society—to struggling men and women in their labors in life; and I wish to be able to contribute a little of my force and strength to every man and woman who wishes, from the depths of his or her soul, to place before the world conditions that will perfect them in time; and that is the reason I am here. William Pitt.

[We take the following concerning Pitt from the American Cyclopaedia.—Ed.]

"William Pitt, an English statesman, second son of William Pitt, first earl of Chatham, born at Hayes, Kent, May 28th, 1759, died at Putney, January 23, 1806. He was a singularly precocious child. He was tall, slender, and so sickly, that he was educated at home. At the age of fourteen he wrote a tragedy. Before he had completed his fifteenth year he was sent to Pembroke hall, Cambridge, where he was first put under the charge of a tutor named Pretyman, who afterwards took the name of Tomlin, and was appointed by Pitt, bishop of Lincoln, a favor which his preceptor endeavored to requite by writing a life of his pupil, which has been called the worst biographical work of its size in the world. At the university he was distinguished for mathematical talent and for proficiency in classical learning. Of the languages of the continent he had no knowledge, except an imperfect acquaintance with French. His father had trained him from infancy in the art of managing his voice, which was naturally clear and deep toned, and his whole education had been directed to the point of making him a great parliamentary orator. On quitting the university, he studied law in Lincoln's Inn, and at the age of twenty-one he became a member of parliament, for the borough of Appleby. The party with which he acted was a section of the opposition composed of the old followers of his father, with the earl of Shelburne, Lord Camden, and Col. Barre at their head. His first speech, Feb. 26, 1781, was in favor of Burke's plan of economical reform, and made a great impression. In the next session he distinguished himself still more brilliantly, and on the rise to power of the Rockingham ministry, he was offered the highly lucrative office of vice treasurer of Ireland. Though his income at this time was very small, he declined

the offer, declaring that he would accept no post that did not give him a seat in the cabinet. Three months later, on the death of Rockingham, his successor Shelburne found that Pitt, although then but twenty-three years old, was the only member of his party in the house of Commons who had the courage and the eloquence required to confront the great orators of the opposition. He was accordingly brought into the cabinet as chancellor of the exchequer. In the following year the Shelburne ministry resigned, and the king earnestly pressed Pitt to accept the premiership. With great judgment he steadily refused, satisfied that he could not at that time form a stable administration, and the coalition ministry of Lord North and Mr. Fox was formed. Pitt took his seat on the opposition benches, and advocated a project of parliamentary reform which was rejected. Parliament was reassembled in November, 1783. The ministry brought forward a bill for the government of India, which excited the fiercest opposition and was defeated in the house of lords. The ministry resigned, and Pitt succeeded as prime minister, being appointed first lord of the treasury and chancellor of the exchequer. He took office surrounded by difficulties of the most formidable kind. Among his colleagues in the house of commons there was not a single orator of note, while the opposition was led by Fox, Burke, Sheridan, and North. His policy, however, was from the first firm and unflinching. He maintained the contest with haughty resolution from Dec. 17, 1783, to March 8, 1784, notwithstanding he was defeated in sixteen divisions. Though the house of commons was hostile, the king and the people gave him the warmest support. In the midst of the struggle the clerkship of the pells, a sinecure place worth 3,000 pounds a year for life, and one that could be held together with a seat in parliament, became vacant. Everybody thought that Pitt, whose whole private income was only three hundred pounds a year, would appoint himself; but he gave the office to Col. Barre, who was old and blind. The courage and determination of the young premier at length triumphed. The opposition majority was reduced to one, and parliament was dissolved with the coalition of Fox and North demoralized and practically defeated. The appeal to the country met with an enthusiastic response, 160 of the coalition members losing their seats, and Pitt being returned at the head of the poll for the University of Cambridge. He was now, at the age of twenty-five, the greatest subject that England had seen for many generations. No minister in modern times had ever been so powerful and so popular. In 1784 he secured the passage of a bill establishing a new constitution for the East India Company. On March 29, 1786, in a speech of six hours, delivered without notes and without a moment's hesitation, he brought forward a scheme for the redemption of the national debt by means of a sinking fund, and supported it by a vast and elaborate array of figures and arguments. It was agreed to by the house without a single dissentient vote. The same year he negotiated a liberal commercial treaty with France. George III. became insane in the autumn of 1788, the opposition, with whom the prince of Wales (afterward George IV.) had affiliated, contended that the prince was as a matter of course entitled to the full powers of the crown. Pitt maintained that it belonged to parliament to determine with what degree of power the regent should be entrusted. The people sided with Pitt, and supported him with enthusiasm during a long and violent contest on the subject; and when that contest was terminated by the king's unexpected recovery, the popularity of the minister was greater than ever. At this time Pitt, who was always strongly opposed to slavery, and the slave trade, carried by his eloquence and determination, against the opposition of some of his own colleagues, a bill to mitigate the horrors of the middle passage. He looked at first with approbation on the French movement for constitutional liberty, but in common with the vast majority of the English nation he was shocked and revolted by the atrocities of the revolutionists. He, however, labored hard to avert war with France, but was at length forced by popular pressure and the current of events into hostilities. His military administration was feeble and unskillful. For a long series of years the operations of the English on land were marked only by inefficiency, blunders, and disasters; and on sea for a long time affairs went little better. Pitt had made his elder brother, the earl of Chatham, first lord of the admiralty, a post for which he was totally unfitted; and nothing was done by the navy until Earl Spencer succeeded him, under whose administration two great naval victories were won within a year. Yet in spite of his blunders and failures in foreign expeditions, Pitt's extraordinary genius as a parliamentary leader continued to him the absolute control of the house of commons, and at length the opposition to him there substantially vanished away. In 1799, the largest minority that could be mustered on any question was only 25 votes. Most of the leaders of the opposition had given in their adhesion to the administration, and Fox, the greatest of them all, had withdrawn from the field. In his domestic policy, Pitt was vigorous and severe, and effectually repressed the revolutionary spirit in the British islands, by a series of high-handed measures and arbitrary enactments which rendered him exceedingly odious to the liberal part of the people. He formed great plans, however, for the benefit of Ireland, but could only effect the legislative union

with Great Britain, his project of Catholic emancipation being defeated by the obstinate prejudices of the king. Finding the monarch immovable on this point, Pitt resigned (March 1801), and Addington became premier. Pitt at first made no opposition to the new ministry, and for a considerable period lived in retirement, so embarrassed in circumstances, after eighteen years of absolute power, as to have serious thoughts of returning to his profession for subsistence. But when in May, 1803, the ambitious designs of Napoleon drove England to break the peace of Amiens, he appeared in parliament and made a great speech in favor of the war. In the following year the weakness of Addington and his colleagues became so apparent, that the king was forced to recall Pitt to the head of affairs. He desired to form a cabinet of the first men in the kingdom, but on account of the prejudices of the king, the new government was formed chiefly of the wreck of Addington's administration, with the addition of a few personal friends of the premier, of whom Harrowby, Melville, and Canning were the most eminent. Pitt was soon beset with troubles of fearful magnitude. He was deprived by various causes of his ablest coadjutors. Harrowby fell sick, and Melville was disgraced and ejected from office for questionable pecuniary transactions. Napoleon was everywhere victorious in spite of the mighty coalitions which the skill of Pitt and the money of England formed against him. Pitt grew ill with anxiety and grief. The surrender of the Austrian army at Ulm, gave him a shock from which he never fully recovered, though four days later the news of the victory of Trafalgar for a moment revived his spirits. He finally gave way, on hearing of the battle of Austerlitz, and died in a few weeks. He was honored by parliament with a public funeral, and his remains were deposited near those of his father in Westminster Abbey.

[Such was the extraordinary man whose spirit returned and gave that remarkably able and instructive communication.—Ed.]

ARTEMUS WARD.

Now, I have come in an entirely different manner from what most people do, and I was accustomed to talk a little differently. It is this. I have been thinking about it for some time. Every person that comes in contact with a medium goes to work testing that medium. To test the medium! Do they ever take into consideration that they may possibly want to be tested, or that there was any necessity for testing them? That is something that amuses me very much, to see people undertake to test mediums and try the spirits. Great God! If they were tried as some spirits are, I think they would come out of the little end of the horn. Now, I don't want people to lose sight of this, in trying to find out, or to test, or to make mediums perfect. If people will only go to work and make themselves perfect, we will take care of the mediums; if they make no conditions for evil, no evil will exist. [They will then have enough to do.] Yes, yes. It is a beautiful frosty morning, and if it had not been for that, I would not have ventured in here, for I do hate so much dampness. I used to amuse the world and make comical speeches, and have men's mouths stretched from ear to ear; but I have not come here for anything of that kind this morning. I am just taking hold to see what I can do with this piece of machinery; and if I can make it anything like I was myself, in time, I mean to amuse the world again; but a little different from what I did when I held my own organization, for I attract influences that could make pretty good speeches. But I don't desire to do that now; I only come in to have a good time. I used to make good times for other people and had pretty bad ones myself. I don't want you to judge me from what I am doing this morning, for I think I can do better if you will have patience. You may just say that Artemus Ward is coming along some day in full colors.

SARAH SOUTHWORTH.

It seems very pleasant to come in here this morning, and it is something that ought to interest every one. It certainly would, if they only understood that their friends were anxious, in some way, to manifest themselves so that they could be recognized and understood by the friends who still inhabit physical organizations. I have written, and thought, and pondered upon the great problems of life, but I have never found anything more perfect and more important to the human family than spirit communion. When the heart is sad, and men do not know in what direction to look for light and joy, it seeps as though they come and ask us to manifest unto them; and out of the darkness we can see the bright rays shining that will eventually take all difficulties from the pathway of men. It is not difficult for us to use the human organization; but we often find it difficult to be understood, so many are looking for some particular evidence—something that would satisfy them in one direction, when we, seeing and knowing their desires, know that it would not be wise maybe to unfold all of the outlook at once. We only try to give results when we can give joy to human souls. But this morning I am here anxious to give a word of cheer to your earnest laborers. You feel anxiety about coming events, asking yourselves what will be the result, knowing that if they shape themselves in a certain direction, you will have all power; and that

if they should turn in another, you will not have much light in your course. Let me ask you to trust to that influence that is controlling, guiding and working for your interests; for they know what is best, and what events will produce the greatest effects to enlighten humanity and awaken them to the necessities of their lives, and let men and women know that it is no idle theme we speak of now, but an important truth that can be demonstrated to the weakest and lowest of God's creatures. And it is with a joy that I am hardly able to express, that I come and mingle with you, for I see that you appreciate and understand. You look forward to coming events, and the communion of spirits, embodied and disembodied, and that hour is near; and all our forces are operating to accomplish this important work. We want no one left in the dark—no one left in doubt—but joy and trust placed in every human breast. The labor to do this is stupendous, but the laborers are innumerable. I used to write, and used to have an influence over a great many. I will be recognized in Boston, if nowhere else. Very many intelligent spirits control the medium, but do not give their best efforts, simply because they are not accustomed to the use of her organization. If we take hold of an organization, we must accustom ourselves to its peculiarities, and make our communication just what we would wish, and I always can do that under all circumstances. [You spirits have done very well through this medium.] Yes, but we expect to do so much better, that this is as nothing.—SARAH SOUTHWORTH.

DR. — WEBSTER.

In taking hold of this organization, it brings past events so strongly upon me that it seems as though it was impossible to use it to express my thoughts. When I look back and realize the crime that I was compelled to commit, through circumstances over which I had no control, I feel like asking, Where is that power that brought me into existence? With a highly intelligent organization, and mind enough to grapple with mighty truths, and then to be subjected to conditions for me to take human life! Oh, God! can it be possible that even that event should be a necessity? To me it looks as though men could not, in the future, question the wisdom of every circumstance; for when a man attacks his most intimate friend and destroys his life, simply because he was under obligations to him, is not evidence to any rational mind of sanity. Yet wise men—men learned in science—understanding the anatomy and workings of the human organization, stood up and signed a man's death warrant, because it looked to them a deliberate premeditated work. Now, I do not wish to escape any just punishment; but to me there are the fragments of a human body packed and hidden; and would any sane man have undertaken to hide a crime in that manner? My intellectual forces were worked beyond their strength, and for a time, possessing a large destructiveness, with a morbid feeling in regard to being under obligations; I was the slave of those circumstances, and committed a deed that my soul now revolts at. I am here to-day for the purpose of saying to men and women that I do not believe any individual ever committed the fiendish crime of taking human life that was entirely balanced or sane. It may not be visible to men of mind, or they may not see or understand the condition of the organization, but there are circumstances and forces coming up that lead the individuals on to do things that they will repent of in sackcloth and ashes. But, after growing out of that condition, I am here to-day to say to you that I am not only enjoying the society of my friend [alluding to his victim, Dr. Parker], but we are each one trying in some way to unfold and so benefit the human mind, that these things may cease to exist—that men may have conditions around them that will make their lives what they desire them to be, without feeling that they have any one to fear, or to work their destruction. And when we enlighten the human family sufficiently, we expect all men to be happy, and to be as brothers, without the necessity of persecution. I am not here to deceive, or lead the human mind astray; but when great crimes are committed, I ask judges and juries to study well before they condemn and pronounce a man guilty in the first degree; for men can live and be placed in a condition in which they cannot injure or destroy another human organization, and they will have time to grow out of unnatural or diseased conditions, and become, perhaps, useful members of society; and it is for this reason I wish to impress upon every judge in the land, not to allow his prejudices, or any particularly conceived idea of right, to control him in his acts of judgment; but to work out a correct system, in spite of all the forces that surround him, and make a condition for human beings to improve instead of destroying them.

[The spirit knew that we recognized him as Dr. Webster, the murderer of Dr. Parker of Boston; he assenting to our recognition as such.—Ed.]

"JACK TEMPEST, (A Boy Spirit.)
(New York City.)

I would like to come in here if I knew what I had to do when I got here; but I see other bad folks come as well as good ones, so I thought although I was not very good, I would come and see what I could do. You don't know how people do, who have no chance to do—do you? Some of them said I was bad, I didn't know I was bad, because no one ever told me how to do anything else. Ques. What did you do that was bad? Oh, I got along where persons were dressed pretty nice, and wherever I could get hold of anything I took it, and the beads were after me all the time. But I got sick and died and nobody came after me any more. I found nice women who had no gold or anything they took care of—they wore nice things and said *thee* to me, and didn't say I was bad. Ques. Then you are in a better condition now than you were then? Ans. They didn't scold and lick me like mam and dad did. Ques. Were you a little girl when you died? Ans. No; I was a little boy; but sometimes dad used to make me go out dressed as a little girl with a basket. These ladies say they will make me bright after a while. [You will be much better when you go away. You can tell those little creatures who are like yourself, in spirit life, and help them. What was your name? Ans. Jack Tempest. I lived in New York. Ques. How old were you when you got sick? Ans. I was between twelve and thirteen. [We are glad to have had you come.]

ALBERT FIELDING.
(Little Rock, Ark.)

How wonderful are the ways of that mysterious

power that men call God! When individuals try to lift their souls up to something beyond this life, expecting light and knowledge to fall from that direction, it gives them a season of enjoyment; but when they come back to a condition of reflection, perplexities arise around them, and they feel as though every obstacle was something more than they could overcome. Individuals necessarily work in the direction they can, and what seems to be the greatest opposing force, when understood, can be utilized to the very best purpose. Nothing in this vast universe has been created in vain and each holds a relation to the others; and men are now beginning to understand that so long as there is misery existing, no individual can be entirely free and happy; and you are looking up into the invisible world to gain some knowledge in the direction of overcoming the great distress that seems to fill up every avenue in the world! Now we have, perhaps, knowledge enough to give you light in some directions; but we, too, are dependent upon conditions; and conditions at the present time seem to be those of intense misery. It matters not how intelligent the individual or what sources of happiness he possesses, there is something that appears to create inharmonious and distress, that seems to take the light and joy out of life. Why is it, that the earnest workers of earth, should feel so much doubt as to progress in the future? I am here to say that you are surrounded by innumerable forces, each one striving in some way to act upon your individualities, to make you move in the direction of learning how to distinguish between the forces that drag you down into misery and distress, and the forces that lift you up and give you strength. As it is, the world has known more misery than pleasure; and it seems that when a man has a few hours of enjoyment that he naturally looks for something to come in his way and destroy his happiness. Now give yourselves the best psychological influences you can—look for the bright and beautiful—lift your minds up into a condition where the way will appear to be clear. You are surrounded by forces that are working to destroy your usefulness, and to break down your progress in the direction you are going; but you need not hesitate so long as that, force hovers near you which is with you. You need not tremble when you have your opposers in a position to wield them as you wish. That is the outlook to me. No power on earth, nor the invisible forces themselves can destroy or break down a condition that must necessarily exist in the future, but as you are workers in that direction, seeing and understanding what is to be done, you need not feel despondent or broken in spirit; but look up to that bright light which will lift your souls beyond doubt and care, and give you all that is possible for life to obtain. Reach out and drink from the fountain that replenishes and gives your soul food for the future. Albert Fielding, of Little Rock, Arkansas.

CAPT. WILLIAM KIDD.
(Of Pirate Fame.)

I am out of a condition that seems to hold something revolting within itself, and it is for the purpose of forever freeing myself from that condition that I hold this organization to-day. When I look back and consider what misery has existed, I do not feel a desire to be in sympathy with anything of the kind. I do not know how I would use my own organization, nor what conditions might arise if I possessed it; but I do know, standing here, that I would not create a condition of misery, if it was possible for me to do so. Now, I am out of a condition of darkness, and the wrongs that I committed can perhaps be changed to good, simply because I hold a key that will unlock a store that will replenish hundreds of hungry starving souls. I am here to try to tell the truth, if it is possible for me to do it; though in the past people did not place confidence in me, and thought me vile and cruel, and perhaps I was. But to-day I see something that people inhabiting a physical form cannot see; and it is, that the wrongs that I committed are eventually to be the means of doing good. That is the word—good. Now, I do not wish to give myself credit for more than I possess; but one thing I would say: I did not tend to brutality until I was wronged in different directions—until my mind was acted upon, or became so perverted that I meant that men should give up their hoards of wealth to me, if I had to obtain it by destroying them. Yet I never did what men have credited me with doing, and I feel as much love for you as it is possible for any one to feel. And seeing that there are conditions arising where my help may be needed, I wanted to come here and use this instrument, so that when the time comes, and the necessity arises, I may know how to direct you to obtain means to do your important work. That is one of the things that has brought me out of a condition that seems too revolting for the human soul to look at; and feeling that by making an effort in the direction of right, I will grow and improve; (that is the word that is conveyed to me from different directions); and as I controlled and led many daring men into scenes of strife and misery, I came to-day to lead you in the direction of peace and happiness, to balance my books. You make a march in the world that I left, and act in the direction of atonement and peace to myself. I am not able to say to-day what I will say the next time I come; but I am trying in every direction to use minds to give to the world what I have hidden. Many poor benighted creatures have hunted and searched, and obtained very little for their labor; but the one who does the work correctly will receive the great benefit that is to be received from the stores I have hidden. Ques.—You spoke of injuries received—what was their nature? Ans.—Treachery from my friends. I am Capt. Kidd.

We take the following account of Capt. Kidd, from the American Cyclopaedia.—Ed.]

"William Kidd, a pirate, born in Scotland, (probably in Greenock), executed in London, May 24, 1702. He is said to have been the son of John Kidd, a nonconformist minister. He followed the sea from his youth, and toward the end of the seventeenth century, was a bold and skilful ship-master from New York. He distinguished himself as a privateer against the French in the West Indies, and in 1691 received 150 pounds from New York for protecting the colony against pirates. In 1695 a company for the suppression of piracy was organized in England, by the earl of Bellamont and others, who hoped to derive a profit from recaptures. The Adventure Galley, a new ship of 287 tons and 34 guns, was bought, and at the suggestion of Robert Livingston of New York, one of the shareholders, her command was given to Kidd, who received two commissions, one dated Dec. 10, 1695, from the commissioners

of the admiralty, authorizing him to act against the French ships, and on January 23, 1696, under the great seal, authorizing him to cruise against pirates. One-tenth part of all booty was to be set aside for the king, and the remainder was to be divided between the share holders and Kidd in certain specified proportions. A share was also appropriated to the crew, who were to receive no regular pay. Kidd sailed from Plymouth on April 23, 1696, captured a French fishing vessel off Newfoundland, and arrived in New York with his prize about July 4th. He remained there until Sept. 8, when he sailed with a crew of 154 men for Madagascar, then the chief rendezvous for pirates, and arrived there in January, 1697. In 1698, rumors became prevalent in England, that Kidd himself had turned pirate, and on November 23 of that year, orders were sent to the governors of all English colonies, to apprehend him if he came within their jurisdiction. In April 1699, he arrived in the West Indies, in a ship named the Quidah Merchant, secured her in a lagoon in the island of Saona, at the South East end of Hayti, and set sail northward with about 40 men, in the San Antonio, a sloop of 55 tons. He made a landing in Delaware bay, sailed up the coast to Long Island Sound, and went into Oyster Bay. Here he took on board James Emott, a New York lawyer, and running across to the Rhode Island coast, set him ashore, and sent him to Boston to Bellamont, who had become governor of the colonies, to ascertain how the latter would receive him. During his absence Kidd buried some bales of goods and some treasures on Gardiner's Island. Bellamont answered evasively, and after some correspondence persuaded Kidd to go to Boston, where he landed on July 1, 1699. He was examined before the council, and, according to Bellamont, gave trifling answers to interrogatories, and on July 6th, the governor ordered his arrest. He was sent to England, and after a grossly unfair trial, in which he was allowed no counsel, and was not permitted to send for papers and witnesses, he was found guilty of piracy and of the murder of William Moore, one of his crew, whom he struck on the head with a bucket during an altercation, and was hung at Execution dock, with nine of his associates. Kidd asserted his innocence to the last; averred that Moore was mutinous when he struck him; and claimed that his men forced him to take the Quidah Merchant against his will. Bellamont equipped a ship to go in search of that vessel, but heard before she sailed that the latter had been stripped and burned by the men left with it. He secured the treasure buried on Gardiner's Island, which together with that found in Kidd's possession and on the San Antonio, amounted to 1,111 oz. troy of gold, 2,353 oz. of silver, 17 oz. of jewels, (69 stones), 57 bags of sugar, 41 bales of merchandise, and 67 pieces of canvas, of the total value of about 14,000 pounds. There are no grounds for the popular belief that he buried other treasures, although frequent search has been made for them along the N. E. coast, in the lower part of the Hudson, and elsewhere, till a very recent period.

MARIETTA LIGHTCAP.
(Near Battle Creek, Mich.)

I am now in a condition that makes me want to understand something about how people, that have given up their bodies, come back and give their ideas to their friends. For a long time I was opposed to allowing any one to investigate this matter, or to ask any questions about it; because I thought it was the devil that had control of people that looked in this direction. But now I begin to feel anxious. I see so many people coming in here, and they look so much better when they go away than they did before they came, and they seemed so happy, that I thought, perhaps, it would do me good to come in here and see what was to be seen and hear what was to be heard. I don't know that I'm to blame for being born and brought up in the church, but perhaps I was a little to blame for not looking into other things and inquiring about them. My friends all said that I would get my mind perverted, and my soul would be lost, and I thought it was best to keep away from anything of that kind. But I have looked for Heaven, and Jesus Christ, and God, and I have never found either there. And I saw when people came back here they had such a different appearance that I just concluded I would come and see for myself. I have been disappointed long enough. Now I would like to ask you a few questions about this. What is it meant for? [This is to redeem those spirits who, here in the earth-life, were taught erroneous doctrines in regard to the future life. It is to enable them to get a knowledge of the fact that there is no interposition between mortals and Deity in the way of priests, ministers or clergy. It is to free their minds from errors that have been taught on earth, by men who impiously claim to be the agents of Deity; and who have either ignorantly or designedly misled their fellow-beings to believe that the only agency to reach happiness was through some Son of God, or through the intercession of priests in the name of his Son.] That is the reason then they kept us away. [Yes, that is the reason you were told not to investigate, or you would lose your soul. Your soul was, in fact, for a time lost, in not having a knowledge of the truth.] I am very glad I came here, because there are a good many other people like me, so stubborn; and when they see me broken, they will say there must be something in it. I think it is nice too. [This is the truth the world wants and needs so badly.] I guess it is; for if you cannot find Jesus Christ or God what is the use of looking after them? [You must tell us who you are before you go.] I will try; but this is not my own head, and I don't know what it can do. Will you write the name, Marietta Lightcap? [Of what place?] I lived in the country about five miles from Battle Creek, Mich. I came a good ways. Ques.—Do you live about your old home now. Ans.—I did until I got tired of it, and I followed the crowd and I am here. I am a woman and you will not ask my age. I am listening now to a conversation of the man that has made conditions for us to come her. [You are absolutely spirits to us, and not the medium you are controlling].

FANNY LANNING.
(Of Philadelphia.)

I come in for a few moments. Not that I wish to occupy valuable time; but I thought that through the medium of your paper I might reach some of my particular friends. And you will just say Fanny Lanning, of Philadelphia came here.

ALLEN LAWRENCE.
(of Philadelphia.)

I see you are getting along all right—all right. All you want is a little time to revolutionize the world, and I think you will have all the time that is needed; and you can feel quite encouraged at the work that is done. I followed that lady, because I belong in Philadelphia. I have not a very good hold of the medium, but I must hold on until I give my name; and you may write down Allen Lawrence of Philadelphia.

ONE OF THE GUIDES OF THE MEDIUM.

I have made the world my study and I find that, to-day, I do not understand much about it. There is one thing, however, that rivets my attention. It is the condition, or magnetic force that the world throws out, and holds every created thing in its embrace. Scientists begin to understand that the world is full of wonders that have not been revealed to men in the past, simply because they did not possess a desire to arrive at correct knowledge, and therefore it was nothing but chaos to them. To me studying to come into rapport with every condition that makes the world, I find so many, many, many conditions, that I do not know how to separate them and to give them to you in their minutia. But there is one thing I know. The earth is a magnet of great power, and is acted upon by every orb in the universe, although many of them are not discerned or understood by men. Yet the action within itself is complete. Now the forces are generating with us, making conditions for men to make a rapid stride in knowledge, when the mysteries of the past will disappear, and what once seemed to be a problem of such proportions that men could not solve it, will in almost the twinkling of an eye be made plain to men. Now you look forward to coming events, expecting to fight many hard battles, and to make better conditions for men and women in the future. I ask you each, as individuals, to search your own souls and see what you feel would be the best condition for yourself. That is what society most needs. Men and women do not go astray when they look to their own souls, and investigate or inquire what would be the condition that they could live in and enjoy the most of life. Understanding that you are the missionaries working out a truer future life for men and women, I will say that the best and highest work to be done is first to question what are the conditions that necessarily belong to individuals—what tends to give the most power to the mind to understand, and to the soul to rejoice. It is a condition that has never yet existed in society—a condition that men are slow to give—that is universal freedom of individuals to be their own individuals independent of one another, so far as rules and regulations go; but each man and woman will become a law unto themselves, and there will be no transgressions, for each individual will be themselves and in being themselves they cannot err. All the misery of the past originated through arbitrary laws, made by men who could not understand individual life. But you are growing wiser, and with the assistance of intelligent powers in spirit life, you can shape the destinies of men in the direction that will lead to that universal happiness that all men and women are laboring for. You have reason to rejoice that you exist just at this period of the world's history; for the labor that has been begun in the past is all being completed through you, and the work is nearly done, although you cannot see the light, nor understand yet, that there is but a thin veil between you and the condition of which I speak. Ques.—Who is it that speaks? Ans.—No name—one of the guides.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, Prof. J. J. Huber, Box 202, Atlanta, Georgia.

(Continued from the Eighth Page.)

vine or spirit ministrations both in earth and spirit-life.)

All of which has been abundantly testified by returning spirits, as published in the columns of MIND AND MATTER. Names have been given of illustrious sages, and seers, and illustrious philosophers, amply confirmed by historical records, as being the identical persons named; collated and commented on by J. M. Roberts editor of MIND AND MATTER.

Reader, many important points in the foregoing examination have been untouched for the want of space; but enough has been shown to insure that Catholic and Protestant priestcraft, in connection with all other oppressive crafts, are, at the hands of Nature's divine supreme reign of justice, equality and fraternity (in Hebrew allegorically called Melchisedec) to receive, in its own time and manner, an everlasting and eternal overthrow, both in earth and in spirit-life.

Nature's divine philosophy in spiritual science is the long foretold, divinely inspired second appearing of Christ, the so-called son of Man; long foretold by seers, prophets and sages, of old. And the second Adam, male and female, is the progressive church of humanity in all ages, Pagan, Jew, and Gentile, under the influence and guidance of the so-called Spiritual ministrations, that makes to live on earth and in spirit-life—who will, in their time, show who are the only potentates dispensing judgment and justice upon the man of sin, the wicked one; who, by falsely constructed interpretation, drawn from the records of Biblical history of many nations, have inflicted untold miseries and wicked persecutions, wading in the blood of slaughtered millions of human beings. See the two hundred years of bloody crusading, and other events of human misery, as these are written, and which a just recompense will follow. The reader is referred to Thea. i, 6. "Seeing it is a righteous thing with God to recompense tribulation to them that (have) troubled you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

And the historian further says, that day shall not come, except there come a falling away, first, from the teachings of the spiritual ministrations by the Roman Catholic priesthood, in or about the middle of the fifth century. (2 Thea. ii, iv.) Who opposeth and exalteth himself above all that is called God (the divine spiritual ministrations that makes to love), he as the man of sin sitteth in the temple of God, claiming to teach the spiritual ministrations; he is a personified false prophet. (Chap. ii, 6.) "And now ye know what withholdeth that he might be revealed in his time" (in the teachings of Modern Spiritualism). "For the mystery of iniquity doth already work" (will work until revealed by the teachings of Modern Spiritualism). "Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth" (the spirit of truth), "and shall destroy with the brightness of his coming" (in the teachings of Modern Spiritualism). "Even him whose coming is after the working of Satan" (all treachery adverse to truth), "with all power and signs and living wonders; and with all deceivableness of unrighteousness."

For a description of the Roman Catholic and Protestant sectarian churches, see Rev. xvii, 5: "And upon her forehead was a name written—Mystery—Babylon the great—the Mother of Harlots, and abomination of the earth," (and of spirit life).

The divine teaching of Spiritual science, as it is taught in Modern Spiritualism, will inflict a just retribution as expressed in Rev. xviii, 6. "Reward her even as she rewarded you, and double unto her double, according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself" (the Catholic church), "and lived deliciously, so much torment and sorrow give her," (on earth and in spirit life); "for she saith in her heart, 'I sit a queen and am no widow, and shall see no sorrow.' Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire" (the intensity of spiritual teaching).

And now, what shall be the mode of salvation, redemption and purgation from justification to righteousness. See Rev. xxi, 8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the Lake which burneth with fire and brimstone, which is the second death." There all are to go through a process of whitening, of mental, moral, intellectual and spiritual purification, until fitted for spiritual progression. Again, in Rev. xx, 10: "And the Devil that deceived them was cast into the lake of fire, and brimstone where the beast and false prophet are and shall be tormented day and night forever and ever. And I saw a great white throne, (meaning the power and dominion of Nature's divine philosophy in spiritual science) exalted and elevated to the zenith of its power. The onward march of Spiritual progression constitutes the new Jerusalem, new heavens and new earth—the Tree and River of life, its fruitage and leaves, (the divine teachings of the healing of the nations). Isaiah ix, 3. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

In conclusion let us sing "The Song of Moses and the Lamb." Moses symbolizes the erudition and discipline of ritualistic formulations of rites, forms and ceremonies; the fountain head of idols and idolatrous worship in religious and political bondage. Redemption and salvation can only be secured by the process of whitening and purification (in an allegorical sense) in the lake that burneth with fire and brimstone; as characterized by the word devil, (by interpretation, the enemy and adversary, wild beast, pagan idols and idolatrous polytheism untutored and untamed); and false prophet, the idolatrous false teachings of Catholicism, of Mahomedanism, and Protestant sectarianism.

The Lamb symbolizes Nature's divine philosophy in Spiritual science, being taught in Modern Spiritualism, by the joint co-operation of spirits and mortals; until fitted for use in mental, moral, intellectual and spiritual progression.

These two constitute the "good time coming," called the rising Zion, the new man, the improvised new song of mental and spiritual freedom; and deliverance from religious and political bondage, as predicted and written (Isaiah, lii, 1). "Awake! awake! put on thy strength O, Zion!

Put on thy beautiful garments O, Jerusalem! the holy city! for henceforth there shall no more come into thee the uncircumcised and unclean. Shake thyself from the dust; arise and sit down O, Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." (Eph. ii, 15.) "Having abolished in his flesh" (called the crucified Jesus) the enmity even the law of commandments contained in ordinances" (called the first Adam, male and female); "for to make in himself of twain one new man, so making peace" (in honored progression.)

And again in Eph. iv, 24: "And that ye put on the new man" (the second Adam, male and female) "which after God is created in righteousness and true holiness." (Eph. iv, 22.) "That ye put off concerning the former conversation the old man" (the first Adam, male and female) "which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind." (Psalm cxxxvii, 3). "For there, they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying: 'Sing us one of the songs of Zion.'" (Rev. xv, 3.) "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Lord God Almighty; just and true are thy ways, thou king of saints." (Rev. xiv, 3.) "And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." (through the process in the lake that burns with fire and brimstone). (Rev. xxviii, 21.) "And a mighty angel" (the teachings of Modern Spiritualism) "took up a stone like a great millstone and cast it into the sea" (in allegory, peoples, multitudes and nations) "saying: Thus with violence shall that great city, Babylon" (the Roman Catholic hierarchy and Protestant sectarianism), "be thrown down, and shall be found no more at all."

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit. Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH, Healing Medium.

CIRCULAR.

To the Freethinkers of the United States and of Canada:

I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association" including its "creed" and "platform," viz.: "The demands of Liberalism" the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members with the full Post Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada, who desires to be known as a Freethinker, (who has not already done so), to at once unite with this Association, so that his or her name and Post Office address may appear in the pamphlet. All that is necessary to become a member, is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full with their full Post Office Address. These addresses should be written *very plain* so that no error shall appear when published.

Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.

H. L. GREEN,

Cor. Sec'y of the New York State Freethinkers Association, Salamanca, New York.

Another Generous Offer.

Editor of Mind and Matter:

All persons who will send me the price of your paper for one year and fifty cents extra, I will answer by independent slate writing, two sealed letters to their spirit friends:—(the names of said spirit friends must be written in full.) The answers will be written on Slates independently. The slate with the writing on will be sent by express for fifty cents additional. My regular price is, gentlemen, three dollars and ladies, two dollars. Address

C. E. WATKINS,

Cleveland, Ohio.

An Appeal.

LOUISVILLE, Ky., Oct. 6, 1882.

J. M. ROBERTS: Dear Friend and Brother:—I beg to call attention of the charitably-disposed friends to the destitute condition of a true and worthy medium, Mrs. T. R. Evans. She has been prostrate for about ten weeks; many days without a mouthful to eat or a nickle in the house, and with three helpless children weeping by her bedside. Mrs. Evans is a genuine photographic medium. I have tested her powers in my own gallery, and can vouch for the same. She is a martyr to the cause; she must have assistance at once.

Yours truly,

No. 216 W. Market St., A. S. BYINGTON.

The manuscript for the "Freethinkers' Directory" is in the hands of the printers, but will be held open for names till Nov. 10. I shall give a full history of the organization of the Freethinkers' Association, and of the since annual conventions, and much other interesting matter. Have just had some splendid membership certificates printed for framing. So friends, help fill up the book with Freethinkers' names.

Membership, 25 cents,
Directory, 50 "

In all 66 cents. H. L. GREEN.
Address—H. L. GREEN, Salamanca, N. Y.

Special Notices.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES E. WATKINS, Independent slate writer, will be in Cleveland, Ohio, from Oct. 20th, to Nov. 20th. All communications can be addressed to him there.

A. F. ACKERLY, the materializing medium, will be in Chicago on or about Nov. 1st. Business arrangements for seances through the West can be made by addressing him Chicago P. O., Ill.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.), now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

FRANK T. RIPLEY, has settled in Terre Haute, Indiana, and he is engaged as medium for the message department of the *Mediums' Friend*, all letters can be addressed to him care of that office, N. W. Cor. 5th and Main Sts., Terre Haute, Ind.

Dr. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.) Post-office address as usual at Haverhill, Mass.

MRS. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsaal Waageplatz N. S., Leipzig, Germany*. All communications to the above address will no doubt meet with prompt attention.

NOTICE.—To those afflicted with Chronic Diarrhea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

MRS. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.

The First Society of Spiritualists of Chicago, will meet in Martin's Rest Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

THE Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1810 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

THE Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prent.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

FACTS.

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PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

Taking his position behind the "glittering generalities" he had quoted from the *Spiritual Office* (he having no ability or purpose to speak for himself.) Mr. Colby thought to appear to be doing

his duty to the cause of Spiritualism by echoing the "ringing words" of that journal; as if "ringing words" amounted to anything more than "sounding brass and tinkling cymbals." The editor of the *Banner* should have aspired to be something more than the "echo" of its Ottumwa contemporary; but that part of it in the war upon mediums was about all that the Boston editor felt equal to perform. This "blow-hard" business, "good Luther Colby," as John Wetherbee calls him, would have his readers believe, is to "stand like a wall of fire between mediums and their deadly foes." We called the Boston editor's attention to the impotency of that method of dealing with "the deadly foes of mediums," and asked him to specify who and what he meant by those indefinite allegations. We stated our inferences respecting them, and called upon Mr. Colby to say whether our conjectures were correct or not, with what result the reader will see.

In the *Journal* of the 28th ult., John C. Bundy applies those allegations of the *Banner* to himself, Hudson Tuttle, A. J. Davis, Dr. Eugene Crowell, Mrs. F. O. Hyzer, H. H. Brown, A. B. French, Wm. E. Coleman, Mrs. E. L. Watson, Thos. Gales Forster, Wm. Denton, Lyman C. Howe, Mrs. E. F. J. Bullene, S. B. Nichols, W. R. and T. S. Tice, Wm. C. Bowen, Newman Weeks, Lita Barney Sayles, Bronson Murray, P. E. Farnsworth, Mrs. H. M. Poole, Giles B. Stebbins, Dr. A. B. Spinney, A. J. and Maria M. King, Prof. and Mrs. Payton Spence, J. B. Sammis, Mrs. Fannie Davis Smith, Dr. Joseph Beals, M. H. Fletcher, A. T. Pierce, Silas Bigelow, Geo. H. Colby, Susie M. Johnson, David Jones, Mr. and Mrs. A. S. Winchester, and Mrs. O. T. Shepard. Says the editor of the *Journal*: "The army which the *Banner* claims is making war upon mediums is composed of Spiritualists," and names the above as the most prominent in that war. He then goes on to repeat a series of stereotyped falsehoods, of Bundyite getting up, against such thoroughly tried and proven mediums as Mr. and Mrs. James, A. Bliss, Mr. and Mrs. J. Nelson Holmes, Mr. P. L. O. A. Keeler, and Mrs. Elsie Reynolds, and charges the editor of the *Banner* with having encouraged them in fraud and trickery as mediums. Now, what response does the latter make to these charges and allegations of Bundy? Here it is:

"PERSONALITIES AND ILL REPORTS."

"Keep clear of personalities in general conversation," says Dr. John Hall. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times we are compelled to say, 'I do not think Bouncer a true and honest man.' But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And, as far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! but it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity."

It is such Pecksniffian evasion and hypocrisy as this that Luther Colby insults the common sense of the readers of the *Banner of Light* with. Vile as we regard Bundyism in all its methods of warring upon mediums and Spiritualism, we regard it as entitled to respect, when it is compared with the hypocritical evasion of duty, and disgusting cowardice and treachery which characterizes Colbyism, as displayed in the editorial management of the *Banner of Light*. The editor of the *Banner* knows, for he has so asserted, that there is a heartless war being waged upon spiritual medium; he knows that if that war is successful, that Spiritualism will be arrested in its work, for has he not declared that those who are engaged in that war "seek by every method known to the ingenuity of malice to drive out of the field all prominent mediums for phenomenal manifestations, and to work upon others by sheer intimidation, to such an extent, that they shall not dare to give the public the benefit of their mediumistic power. In this way they hope to get rid altogether of trance and inspirational mediums." Further than this, Mr. Colby says: "Its (the war's) first result will be the loss of public confidence in them, (the mediums) which will inevitably injure their health and shorten their lives, then prevent the development of other mediums, and finally bring on decay of general interest and a rapidly spreading stagnation." And with this disastrous result threatened to the cause of Spiritualism, and Mr. Colby knowing that nothing short of the standing together of all true Spiritualists "like a wall of fire between mediums and their deadly foes" will prevent it, he not only shows himself too cowardly to name those deadly foes, but he runs away from the first shot sent after him by the chief of those deadly foes, Bundy, through the *R.-P. Journal*; and crouching behind Dr. John Hall, sends forth that whining plea for his treacherous cowardice. We ask all true Spiritualists whether it is not about time that Luther Colby should be asked to retire from the editorship of the *Banner of Light*, or that he should give some better evidence than the above quoted response to Col. Bundy's gross and damaging attack upon himself and the *Banner of Light*, of his qualification to edit that publication.

What is it, but servile folly, for Mr. Colby to respond to Bundy's charges that he is a free loving, dishonest, untruthful defender of mediumistic trickery, deception and fraud, by saying "There are times when we are compelled to say, 'I do not think Bouncer a true and honest man.' But when there is no need to express an opinion let poor Bouncer swagger away. Others will take his measure and save you the trouble of analyzing him and instructing them." Say you so Mr. Colby? And why will not "others" take your measure and save Bouncer (Bundy) "the trouble of analyzing" you and instructing them. Have we not a right to infer as you acquiesce in Bouncer's (Bundy's) charges against you, that you admit the justice of those charges?

We assure the editor of the *Banner* that to insinuate personalities, is many times more contemptible, dishonorable and cowardly than to openly slander and misrepresent others. To insinuate that Bouncer, meaning John C. Bundy, is not a true and honest man, is beneath the contempt of honorable journalists. None but a cringing, moral and personal coward, will resort to such methods of attack.

There is a bitter war of Bundyism against Spiritualism, which will necessitate the fighting of many battles in defence of the latter; and the question comes up, whether Spiritualism is to be forced to carry into those battles the limp and cowardly corpus of Colbyism. This Bundyite war is no new thing. It has been raging with all possible fury for the past five years, and during all that time Colbyism has been clinging to the skirts of Spiritualism, which has been forced to drag it along with one hand, while through MIND AND MATTER it has used the other hand to smite the deadly foes of mediums, hip and thigh. MIND AND MATTER backed and sustained by the spirit forces through their mediums, will be fully equal to dealing with Bundyism without other mortal aid, but it has a right to insist that Colbyism shall not, by invidious insinuations against it, seek to weaken the force of the blows we are showering upon the hissing heads of the dragon of Bundyism. Impersonalities in time of war are of about as much use as a fifth wheel to a wagon; and those who insist upon such an encumbrance to direct and efficient action, are virtually but covert enemies and skulking allies of the foe. Let there be no more of this kind of treachery and cowardice, or those who are engaged in it will get badly hurt.

A BUNDYITE SNUB THAT IS TO THE POINT.

A correspondent of Col. Bundy who is ashamed of his own name, or of whose name Col. B. is ashamed, as it is suppressed, writes him as follows as appears by the *R.-P. Journal* of November 4.

"Bro. BUNDY.—Please accept my thanks for continuing the *Journal* after the expiration of the time, and find enclosed \$3.00 for its renewal. If you can exterminate the frauds among mediums, then nearly all rational people will desire to know about Spiritualism. The truths of Spiritualism are what all people feel an interest in, and will investigate after it is purged of its vagaries and fraudulent mediums. You are on the right road to bring Spiritualism surely into notice among all Christian churches. Don't stop, if you do, all the better portion of the friends of Spiritualism will feel much discouraged."

— N. Y. 1892."

To this Col. Bundy responds as follows:

"The *Journal* does not need the injunction: 'Don't stop,' it proposes to go straight ahead with the single purpose of attaining truth."

This admission on the part of Col. B. that he has not yet attained truth in his past efforts to do it, affords no very encouraging outlook that he will ever attain it. Too many men live and die without ever attaining truth, and we long since came to the conclusion that Col. B. is one of that number. He continues:

"But if the only incentive to its work were that, otherwise the 'friends of Spiritualism' would feel much discouraged' the *Journal* is free to 'confess the inducement would not be sufficient.'"

Could Col. Bundy more plainly tell his patrons that his desire to attain truth has its limitations. And what are those limitations? Let him answer. He continues:

"Why? Simply because when placed on that basis the questions of compensation, reciprocity and co-operation spring up. And once springing up it is in order for the *Journal* to ask of these 'friends of Spiritualism' the pertinent questions: 'Are you doing your duty?' 'Are you aiding to the best of your ability?' 'Are you giving this exponent of the truth' [truth that Col. B. admits he has not yet attained. Queer isn't it?—Ed.] in Spiritualism which you are so free to applaud and commend with your lips, [Col. B. thinks his correspondent no more sincere and consistent than himself, in his "lip" professions.—Ed.] that hearty co-operation which you should?' 'Do you expect a paper which depends upon its income for existence, to increase its influence and circulation by the sheer force of merit, without the adequate assistance of those in sympathy with it, exerted in getting new subscribers, supplying data and upholding the hands of the editor and publisher in all honorable ways?' These and other similar questions would at once arise and the *Journal* would be obliged to say: 'You are asking for more than you seem willing to pay; it is a one-sided arrangement; it is not 'business' and is not 'equitable.' The *Journal* does not propose to 'stop' in the work it is doing, so long as it continues to exist; but in the publication two parties are necessary; the publisher on one side, and 'the friends of Spiritualism' who desire its continuance, on the other.' If both parties in interest faithfully fulfil their respective duties, then all goes well and neither party need feel 'discouraged.' The *Journal* does not intend these remarks as scolding; it asks no favors for which it cannot give value received. All there is of the matter is just this,

that if the better portion of the friends of Spiritualism" as Mrs. F. O. Hyzer so forcibly expressed it not long since; in the presence of a number of active Spiritualists, that the *Journal* is the bulwark of true Spiritualism, without which I don't know what we should do; if this is the feeling, and it is often so expressed, then surely it is the duty and it should be the pleasure of every and all thus thinking to do their share in strengthening the hands of the editor and publisher. The *Journal* gets greater strength and encouragement from one yearly subscription than from any amount of wordy commendation; the former will help to pay printers and passes current everywhere, the latter partly compensates the editor, but will not pay his bills; both are essential."

There ye Bundyites! hear the wail of your chief! and set him an example of sincerity and consistency that he has openly defied, ever since he undertook to play the role of a Spiritualist, and the editor of a spiritual paper. It is you who have incited him to war upon spiritual media, and encouraged him to vilify mediums and their spiritualistic friends in the most indecent, brutal, untruthful and cowardly manner, until he and his paper have become a stench in the nostrils of all right minded persons, and his hands hang limp and helpless by his side. In that deplorable condition, it is mete that Col. Bundy should call upon you to hold up his hands, and if you do not do it, you are as treacherous to him, as he has been to the cause of Spiritualism. Col. B. plainly tells you that the prostration to which he has been reduced is such that one yearly subscription is of more encouragement, and gives him greater strength than all your hollow and deceitful words of adulation and praise in the past. It is not praise or approbation, even ever so sincere, that can help him now. It is an increased subscription list that Col. B. needs, and it is simply cruelty to ask him to accept "taffy," when he needs and asks for the sinews of war. It is like giving him a stone when he asks for bread. Well may he speak of them as friends of Spiritualism, in quotation marks. They are as little entitled to be regarded as Spiritualists, as they are entitled to be regarded as friends of Bundyism.

But we especially invite the attention of the Bundyite lip adulating admirers of Col. Bundy to his plain and open admission that the incentive that animates him in his work, is not so much a desire to figure as the head of Bundyism, as it is to get a compensating equivalent for what he does as pope of the Bundyite church. The papacy without the Peter pence, may well disgust the sensitive and battle worn nerves of this collapsed champion of anti-Spiritualistic humbuggery and hypocrisy.

It is an ominous warning that Col. B. gives his halting and hypocritical claquers when he says: "The *Journal* does not propose to 'stop,' in the work it is doing, so long as it continues to exist." It may therefore be reasonably inferred that it will stop its work when it does cease to exist, which, so far as Col. B. gives us data to judge, in this growl at his tardy subscriber and correspondent, will be soon enough for him, and too soon for the consummation of the work in which he has engaged. The delinquent subscriber who called forth that insulting wail must feel highly complimented by Col. B.'s appreciation of his co-operation and his gratuity of "taffy." We would say to this misused friend of Col. B. that he must make all allowance for the Colonel's weakness, weariness, and excessive prostration, and forgive him, for he is in a condition, and state of mind, not to know what he is about.

THE LAKE PEPIN GAZETTE AND "BOANERGES" JAMIESON.

William F. Jamieson of the *Lake Pepin Gazette*, who has so boastfully declared his purpose, in the second number of his paper, to demonstrate what a fool and knave he had been when he preached for money, the truth of Spiritualism, has been terribly grunted because we proposed, through MIND AND MATTER, to help him show himself up. In order that our readers may know in advance what manner of man it is that proposes to disembowel himself "for nothing and flud himself," we allow Mr. Jamieson to display his preparatory paces in our columns, so that no one need be disappointed in the performance when it takes place. He says:

"J. M. Roberts, a fanatical Spiritualist, whom another Spiritualistic brother editor, John C. Bundy, terms the editor of 'Mud and Matter,' has been thrown into spiritual convulsions by reading our paper. He is terribly excited, and proposes to let loose at us a whole pack of d—spirits. He calls down upon us a few spiritual curses; and makes a prophecy that our paper will never see fifty numbers! As he has heretofore failed in his prophecies we are all right."

"He twists us with our lack of wealth. That is the meanest of all. After giving, as we did, the best portion of our life to the advocacy of Spiritualism, caring but little for the accumulations of this life, often speaking for poor Spiritualists" ("most probably the speaking was as poor as were those spoken to") "for months together without pay, to then have a Spiritualistic editor say 'you're poor' it shows what the man is. ('We will send Mr. Jamieson five dollars to help him to get out his next eight by ten number, if he will produce the words, 'You're poor,' in any thing we have published concerning him. That quotation is a wilful falsehood.") "He strongly intimates that he will attack us personally, which is about the only way the Spiritualists have replied to us for several years. There is nothing original about that."

"While we will not depart from our rule, laid down in our first number, to 'permit no offensive personalities nor uncouth expressions,' we will not spare the criminals of society. We will leave coarseness and vulgarity to such a spiritually-minded editor as J. M. Roberts, who revels in the

society of angels (!) and who wallows in the mud of his own filth. But we will scrape every nerve in his body."

"So General (General of what? Frauds!) come ahead! and in the language of Shakespeare—

"Lay on, MacDuff and damned be he Who first cries, 'Hold! enough!'"

Is it not very evident that Jamieson is as little capable of knowing what coarseness and vulgarity is, by reason of his own brutality, as he knew what honesty and truth was when he pretended to be a Spiritualist, or when he pretended sincerely to preach Christianity for pelf. He is just as lacking in honesty and truth in pretending to be a soulless Materialist, as he was when he preached Methodism, or talked Spiritualism. What he will do next, when the *Lake Pepin Gazette* goes under, remains to be seen. We shall not be surprised if he travels over the country to exhibit himself as the champion "dead beat" of the nineteenth century. Not content to pose as the great self-disemboweller, he sees himself wearing the laurels, in his mind's eye, as the unequalled nerve scraper. Poor fool! The people of Pepin, Wis., are to be pitied truly, that such a fool and his paper should be saddled upon them.

A Medium Who Rightly Understands the Situation. CHATTANOOGA, Oct. 29, M. S. 35.

FRIEND ROBERTS:—I have just been reading MIND AND MATTER, of the 28th instant, and cannot help saying a few words. When I first commenced reading your paper, soon after it started, I did not like it, and would not have read it, if I had not personally known the spirits who were backing you in the fight that had to come. But I soon found I had to go into it myself, or let the low black-hearted scoundrels on the other side, take control of me and my surroundings.

Now let us see about how things are. We can go back as far as we please in the history of this planet, and we find the people were ignorant; but the older the planet became, the more intelligent its inhabitants became. There has been an upward way, or spiritual wave, every two thousand years. When Apollonius of Tyana lived upon this planet 2,000 years ago, he was an oracle of truth. He did many mighty things, according to the views of earth's inhabitants at that time. There was then a struggle by the wise, in spirit life, to establish truth on the earth; but earth's inhabitants were not ready to receive and hold the truth. So that wave passed without the truth being established. The churches, teaching heathen mythology, kept along as they had been; only seeing and knowing that there were some spirits in earthly bodies that were progressed a little too far to be held down. So they set about altering their creeds, and in about five hundred years after, they got their little Jesus fixed up—taking Apollonius as the basis of their mythical Jesus. Then the Testament slate was made up of a very little truth, and a great deal of error. They made Jesus go into the Temple and kick over the money changers' shiners, and drive them out of the Temple. What for? They made Jesus say he was God, or equal to God, the Son of God, etc. What for? Simply to make the people believe a lie for the truth, in order to hold them in ignorance by pretending that the Christian God had sent his only begotten Son to save the world.

Now readers, mind one fact. The churches continued in principle, the same as before, and are the same to-day that they were 500 B. C. A great many of the church spirits that were in the struggle between truth and error, two thousand years ago are engaged in the same struggle now, on this spiritual wave. Some may say, "Why I thought evil spirits, or Christian spirits, got punishment in hell, in spirit life, for opposing the truth. Most emphatically they do; but can you make a Spiritualist—can you make any man or woman see the light of truth. No, you cannot. Spiritualism is soul growth. You can no more make a person a Spiritualist than you can fly. The brains of the people must be developed before they can understand the truth or law governing our lives. Just so on the other side of life. Church spirits, many of them, are not developed enough to see the truth; consequently they are fighting for error, to keep themselves in power, in order to lead the masses in ignorance and keep them under the priests and preachers. Their hell has not come yet, and will not until their brains are developed sufficiently for them to understand their mistake."

I said there was a struggle to establish truth, two thousand years ago, by wise spirits; but that the inhabitants of earth were not advanced enough to hold the truth. Those same spirits that held the people in ignorance then, think they can do it now; but they cannot do it. For just as sure as the sun rises and sets, just as surely will truth prevail when this struggle is over. It is a terrible fight! I know by experience what are its effects on earth's people. "Many shall be called, but few chosen. Many shall fall by the wayside," etc. Let us see (I look from my own standpoint), if it is true that there is a fight going on between us and the spirit world. There must be truth and error on both sides. Yes, most certainly. Let us go back to the time when there was a newspaper started in the interest of Spiritualism, in the city of Philadelphia, by J. M. Roberts. As I said before, I did not like that paper because its editor commenced by opposing others. But I soon found, as many others have found since, that he was the one who had brains and backbone enough to take the front of all positions, to fight and drive back the hord of Jesuit spirits, both in and out of the body; and most effectually has he done it; and most assuredly he will do it, until this terrible war is over. We know the enemy has slipped in sometimes (in communications) but he is enough for them. The writer has been lied to, by the black-hearted scoundrels, to get him over to the enemy, pretending they were friends. I could give as much experience, in that line, as almost any private individual; but facts of interest to all is what should come before the readers of MIND AND MATTER. Bro. Roberts makes excuses for filling his paper with trash, lies and slanders published in things mis-called Spiritual papers. Bro. R., you have got to do it—you must do it for awhile, before you can settle down on the bright side of life; which it is your nature to desire; instead of having to shovel away the mire and filth that you must, for the sake of the underlying truth.

Now if there are any of the readers of MIND AND MATTER who cannot see that the Jesuit spirits here in the body, are controlled by Jesuit spirits

out of the body; who are trying to break down and bring reproach on the cause of progress; they ought to wake up. Friends of truth, do not fall by the wayside—do not get into the most filthy and damnable slums of Jesuitism, where the leaders are Bundy, Coleman, Davis, and all others who try to break down mediums—the only persons we are getting the truth through. It is such untruthful hypocrites as they who cause such results through media as they pretend to condemn. If you will watch and keep posted as to the progress of truth, you will see the different tone of the other spiritual papers. *The Spiritual Offering*, *Miller's Psychometric Circular*, *The Medium's Friend*: and even the *Banner of Light* gives evidence of a change, (though faint). We will watch and wait and see the course pursued by all, hoping they will ride out the storm, and not go down before the enemy. Truth will prevail in any event; but friends, do not fall by the wayside.

I would like to say more in relation to the simple truths of Spiritualism; for the issue is simply, truth or error—which? There are many issues to be taken up in making progress among the inhabitants of earth; very many crooked roads to make straight; but all in good time. First of all, let us take up the main issue.

Are we readers of MIND AND MATTER going to stand by idly, and see the truth go down in darkness, as many had to do two thousand years ago? No, brethren and sisters. I like peace as well as any other mortal here in the physical life; but it must be war to the knife, and the knife to the hilt. There is no other way for us to do our duty. Let us plant our feet firmly on the heads of the slimy, writhing, hydra-headed monster that would enfold us in its deadly coils. Let us stand firm; as all will wish they had done when truth prevails, and when many were called but few chosen. In closing I can only say: Bro. Roberts, stand firm, as you have done for the truth.

SYD. SMITH.

A few thoughts about Materialization, its Opponents and the Demonstration of its Truth through Mrs. M. E. Williams' Mediumship.

BY J. F. JEANNEBET

By perusing the different Spiritual publications, we perceive that the interest manifested in the phenomena of form materialization is unabated. The so-called exposures of tried mediums for that phase of spirit manifestations—exposures which have occurred in this country last season, and the one of Miss Wood—which has happened more recently in England, however distressing they may have been, and no doubt were, to the mediums concerned, have produced the advantage of keeping the question before the public; and the discussion resulting from it has shed a flood of light over this most stupendous, although, as yet, little understood phase of spirit manifestation.

Form materialization is the crowning glory of the spirit work upon earth, and to those who can appreciate its loveliness, and understand its importance, the systematic opposition to it of a large number of Spiritualists is most painfully surprising.

Undoubtedly that opposition is often the result of ignorance and of incomplete investigation. Many who have attended one or two materializing seances at times, when, on account of unfavorable conditions created as a general rule by a spirit of inharmonious or of antagonism in the circle, the manifestation were to them unsatisfactory, have stigmatized the whole as a humbug. That hasty judgment they have passed, while in partial or often in complete ignorance of the laws governing that phenomena. Rushing to conclusions without thought, they do not even perceive that favorable conditions are as necessary to successful materialization as to any other natural material development. Blinded by scepticism, they refuse to give to the spirits the right which common law allows to mortals—the benefit of the doubt. To any impartial and fair minded individual, such a decision based upon evidence and in violation of the principles of common law and equity, must necessarily become null and void.

To all who have patiently and fairly investigated the case, the truth of form materialization has been fully demonstrated. We would therefore advise all to suspend judgment; not to draw conclusions through the *on dit* of others, but to painstakingly investigate for themselves, in a spirit of kindness and truth, gathering all the information they can on the subject, and submitting it, together with the evidence of their own senses, to an impartial and thoughtful examination. We can assure them that they will be richly repaid for their labors, for through communion with spirit intelligences, their spiritual development will brighten and expand, and that elevating influence will be felt through their whole organism.

But what shall we say of that class of so-called spiritualists who, having in some way acquired a certain pre-eminence among their brethren, and who, having had all the wished for opportunity for investigating materialization, admit to themselves that it is a fact; yet, from motives of their own, do all in their power to crush it and to throw discredit and infamy upon the instruments used by the spirits in the production of that phenomenon. Such odious treachery cannot be too strongly condemned and too deservedly stigmatized. Let them beware! They are working in direct opposition to the wishes of the spirit world, and are trying to impede the wheels of progression. They may as well attempt to stop the revolutions of this planet, or to change the course of the seasons thereon. Amenable to the infallible law of compensation, they will have to answer for their misdeeds, and that in direct ratio to the influence they have wielded over others.

As we have before remarked, the interest in materialization is unabated. Indeed, its steady growth among Spiritualists is a fact which your correspondent has been happy to notice, while attending during the last two months a series of seances given by Mrs. M. E. Williams, at her house in New York city, No. 462 West 34th street. We have met at those seances, besides a great number of habitues from New York and vicinity, people from all parts of the Union, and even from Europe, who eagerly availed themselves of the opportunity to witness the materializations produced through this excellent medium, and who, generally speaking, were loud in praising the beauty and perfection of the forms and the wonderful tests which many receive at the cabinet, either through their spirit friends or through the controlling spirits. The intelligence displayed by, and the speaking powers of the spirit forms materialized under the control of Mrs. W.'s spirit band, are also much remarked,

and favorably commented upon. It is true that some of the forms at their first materialization get but an imperfect control over their vocal organs, but after two or three trials, a great improvement is noticeable in that respect. Friends should therefore, by attending several successive seances, give to those loved ones in the spirit who for love's sake take upon themselves the conditions of earth life again, ample opportunity to make themselves heard and to establish their identity, which all of them are anxious to do.

Looking over our notes, we find many points of interest connected with Mrs. Williams' seances; points well calculated to establish, without doubt, and prove to the most sceptical mind the genuineness of her manifestations. Although the medium is a most fluent and apt English speaker she has no knowledge whatever of any foreign language. Yet German, French, Spanish, and even some oriental idioms have been spoken by forms materialized through her mediumship. Full names of the materializations appearing are often given, also the names of sitters in the circle are often called by their spirit friends, the medium having had no previous knowledge of, or acquaintance with them. Even names and news of entire families in the spirit-world have been given to their friends, by the materialized forms, who have also related incidents connected with the earthly life and business pursuits of their friends; all of which were matters known to those friends only. The masonic tests repeatedly given to numerous members of the craft, by the materialized spirit Hiram Abiff, one of the founders, and one of the first grandmasters of the order of F. A. M., are one of the most interesting features of Mrs. W.'s seances. This ancient spirit makes a wonderful materialization, and his tall and massive form and classical features will not be easily forgotten, by any who have once seen him. Spirit Prentiss Holland, who has now taken a more prominent part in the manifestations, is as genial and as obliging as ever, and the Indian guide, Crowfoot, a most powerful and lively materialization, looks as if he could live a hundred years in his ephemeral body. Another feature worthy of remark, and very important to investigators in the genuineness of the phenomena, and which is now of frequent occurrence, is the exhibition of several forms at one time, and showing the medium at the same time with the forms. Many have been invited to look in the cabinet by forms operating, and have seen one, and at times, two forms besides the one at the aperture, while the medium could be plainly seen entranced in a corner of the cabinet. Another remarkable characteristic of those materializations is the demonstration in a most affectionate way, of their love for their relatives and friends. Affecting scenes not unfrequently take place at those short meetings of reunion, between loved ones. Truly we know that our friends who have gone before us, are not dead; truly we know that although they have gone to a higher and better life, they are often with us in spirit helping and comforting us. But is it not a blessed privilege to meet again with them face to face, and to convey to, and to receive from them, expressions of gratitude and love? Most blessed indeed, and most holy is that communion between the two worlds. The Christian Church has for ages bowed its head in reverence before the bread and wine commemorating the flesh and blood of the one they call their Saviour. Oh friends! bow also your heads in reverence before those loved ones who, full of affection and sympathy for you, come back again in a tangible form to demonstrate to you that there is indeed a life beyond the grave. We have often been painfully impressed with the spirit of frivolity, and the want of decorum exhibited at materializing circles. Friends, the seance room is a holy place. Come to it with hearts full of love and reverence, with spirits free from antagonism and minds aspiring to be benefited and prepared to receive the angel's ministrations. In that way only will your circle fully harmonize with the spirits' work and intentions, and give to them that help which will allow them to manifest to you in a satisfactory manner. In that way, also, will you be in proper condition to receive and assimilate those impressions by which your spirit friends are constantly trying to guide, to help and to comfort you.

New York City, Nov. 7, 1882.

EDITORIAL BRIEFS.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle-st., Brooklyn, N. Y.

NOTICE.—A widow lady—good housekeeper—wants good home in country, with Spiritualists. Address, Mrs. W. Y. PRESTON, Station D, New York City.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

MR. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston; Mass.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these

columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

Dr. Wm. B. FAHNESTOCK, Lancaster, Pa., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Lancaster, Pa.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

UNION PARK HALL, 517 W. Madison St., Chicago, Illinois. Messrs. Edwin Keene and Nelson Davignon, will hold public spiritual and test circles, 7.30 P. M. Mr. Keene has wonderful powers as a trance test medium, giving names in full, and minute incidents with regard to departed friends. Mr. Davignon is an independent slate writing medium, getting convincing manifestations of spirit presence, in public audiences. Messrs. Keene and Davignon also give private sittings at their residence, 364 W. Madison Street, from 9 A. M. till 5 P. M.

R. W. SOUR, M. D., and H. F. BUNGARDT, M. D., have opened a Medical and Magnetic Institute at 16 East Seventh street, Kansas City, Mo., where they treat patients upon the rational plan of helping nature. Chiropropathy, electricity, magnetism, and the electro-magnetic, ozone, vapor and warm air bath scientifically applied. Patients treated at any distance, and medicines forwarded to any part of the country, though a personal examination is preferred, as the condition of the system can be more accurately determined. All letters of inquiry promptly answered.

Call or address, Drs. SOUR AND BUNGARDT, 16 E. 7th Street, Kansas City, Mo.

J. W. FLETCHER informs us that "Mrs. Susie Willis Fletcher was attacked on Wednesday with congestive chills, and has failed so rapidly that, under the most favorable circumstances, she will not be able to lecture for weeks. She was meeting with the most flattering success, as the speaker of the Second Society of Spiritualists of New York City, and filling the hall at each lecture by her brilliant oratorical powers." We sympathize with Mrs. Fletcher in her illness, and deeply regret that she should be obliged to suspend her useful labors in the lecture field at this important time, and hope that she may soon recover.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor has started private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

EDWIN KEENE, the well known Philadelphia clairvoyant and test medium, and Nelson Davignon, independent slate writing medium, have left home for an extensive tour through the South and West. Their success in Chicago has been unprecedented, and they have secured the fine residence at 364 W. Madison street, where they give private sittings and receptions. They have also hired the Union Park Hall, (see advertisement) in which to hold public test circles. The medial powers of these mediums is too well known to need any puffing on our part. Any person desiring their services en route can address them at 364 W. Madison St., Chicago, Illinois. Mr. Keene is authorized to take subscriptions during his tour, for MIND AND MATTER, and receipt for the same.

We invite the attention of our readers to the growing value and importance in the Spiritual communications, correspondence and contributions which are being published from week to week in these columns. The paper contributed by Elijah Woodworth, Leslie, Mich., now in his 86th year, we regard as a remarkable production, showing as it does his spiritual insight to the true import of Pagan mythology and Biblical theology. The poem contributed by Dr. C. F. Farlin, South Butler, Wayne County, N. Y., is a gem of the first water. We have on hand four communications, recently given through the mediumship of Alfred James, which will be published in our next volume of the paper, beginning with the issue of November 25th, from Pierre Gassendi, the French philosopher; Geronimo Grimaldi, Archbishop of Aix, France; Pythagoras, the sage of Samos, and Ammonius Saccas, the pupil of Potamon, the founder of the eclectic or Alexandrian school of Philosophy. These communications show that

the mediumship of Mr. James is, if anything, more perfect than ever before. This is the medium that the enemy would have driven from his work—the greatest work that has ever been given through a mortal organism. It is important that those who appreciate the work that we are doing, should co-operate with us to the extent of their ability, as we are put to greatly increased expense in our efforts to give to the world the important truths coming to mortals from the spirit side of life, and we feel warranted in calling on all friends of truth to come to our support.

Mr. Shepard's Ninth Concert.

Good Templar Hall was crowded again last evening on the occasion of Mr. Jesse Shepard's ninth performance. Many were unable to obtain seats and were turned away. Some new and brilliant pieces were played and sung in the performer's original and inimitable style. All the selections from grand operas called for were played with neatness, power and intelligence which are characteristic of Mr. Shepard. One astonishing feature of these concerts is that the performer gives the audience permission to choose from among the hundreds of operas of Germany, France, Italy and Russia, and never fails to play the opera named, with the most elaborate and intricate variations, which would require the life-long practice of many who are celebrated pianists. Mr. Shepard displayed also some new and thrilling productions for his wonderful voice. That beautiful ballad—"Within a Mile of Edinburg," was rendered with a clearness and brilliancy only rivaled by the high note which was attained, holding it with a flute-like purity for fully forty seconds, a feat never even attempted by a prima donna. A new battle piece, containing the "Star Spangled Banner," was very fine in its effect; but the great duet, in which Mr. S. reached low D in the bass and high C in the soprano, was the marvelous production of the evening.—*Daily Oregonian*.

The mystery of melody to which the fortunate holder of tickets to Jesse Shepard's grand concerts is treated is not to be described on paper. You can only feel it in the soul. Mr. Shepard claims to produce the marvelous music of the spheres, to which we listen as if entranced, through the medium of Spiritual inspiration; but it matters not to us as to whence it cometh or whither it goeth, it is simply indescribable. Under his skillful manipulation the piano becomes a thing of life, or, rather, of many lives. It gives a solitary note of warning as a prelude, which is answered back by a challenge in rumbling bass, followed by sharp, explosive utterances of melodious defiance that soon bring on a musical combat to which you listen with closed eyes and enraptured senses. The walls seem to melt away, the roof vanishes, piano and performer evaporate in the mists of your imagination, and you are ready to forget that you are mortal. Then comes forth suddenly the warbling melody of a vocal opera; and now, before your mental vision sits, not Jesse, but Patti, Nilsson, and a dozen of the renowned vocalists of the long ago. It is the art of centuries, culled from Italy, Greece, Germany, Turkey, England, and France, and brought in one bound volume to our very doors; and however skeptical the world may be as to its origin, no one denies its inspiration.—*New Northwest*.

Passed to a Higher Life.

Ithica, Tompkins Co., N. Y.

Mr. Enos Buckbee, after a brief illness, passed to spirit-life, aged seventy-five years. He was a firm believer in the Spiritual doctrine, and for thirty years enjoyed its teachings—walked in its paths of light—an affectionate husband and a kind father, a faithful friend and an honest man.

Yours Respectfully,
MRS. ENOS BUCKBEE.

State Convention of Spiritualists.

Agreeably to requests that have come to us from Spiritualists living in various parts of the State, the undersigned, a committee appointed at the Tama meeting, believing that it is in accord with the desire of the Spiritualists of Iowa, unite in making the following call:

The Spiritualists of Iowa and of adjacent States, who are willing to unite with us in the organization of a State association, are requested to convene at Union Hall in the city of Ottumwa on Friday, November 17, at 3 o'clock P. M. This being a mass meeting and not a representative body, every Spiritualist is cordially invited to attend, and by causing his or her name to be entered on the records, will be at full liberty to participate in all the proceedings and become a member of the association to be formed, without reference to locality of residence. Will all who propose to attend, please forward their names by postal card or otherwise to the chairman or secretary of the committee, that as complete a roll as possible may be made prior to the time of Convention. We anticipate a large attendance, a pleasant and profitable time.

D. M. Fox, chairman; Mr. C. S. H. Sutherland, secretary; W. F. McCarroll, N. N. E. Wood, M. D., O. H. Jackson, S. B. Hewett, C. F. Weston, J. C. Batdorf, M. D., H. W. Beckett, O. G. W. Adams, A. Howell, M. Larkin, E. P. Goodue, Committee.

The above call was signed by over one hundred Spiritualists in the State of Iowa, who approve the action of the committee in making the above call for the purposes therein expressed.—*Spiritual Offering*, Ottumwa, Iowa, Oct. 28, 1882.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,
Prof. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

TRANSUBSTANTIATION.

BY DR. H. J. FARRIS.

Respectfully dedicated to my friend Jay Chaspe, Rochester, N. Y.

We had met and had loved, ere from chaos was hurled,
To its grand evolution, this dot of a world;
We had met and had parted far back in the storm
Of Time, ere expression was given to form.
Our orbits had touched though we neither had heart,
And ascending the contact had drifted apart;
There was kindled in each Recognition's warm fire,
And we felt from that time the hot flame of Desire.

As outward and on, from Time's centre we sped,
Till the forms we first met in were buried and dead,
And now through the changes, saw matter unfold,
But clung to our love as a romance half told.
I was bred in all things that had leaped into birth
To bless with their glory and brighten the earth:
I was first in the atom, and helped it unfold
Into rock, spar, and porphyry, silver and gold.

From the North I did ride in the great glacial down,
Then crept in the fern of green nature's first crown;
I was born in the ocean, and had grown with the oak,
Then had rent it in twain with the swift lightning's stroke.
On the wings of the gull I had dipped in the sea,
Safely lapped in the waves I had lashed on the sea;
I had built with the insect deep under the waves
The marvelous coral in mountain and caves;

I had roared with the lion, and roamed with the bear,
And had fought, the strong tiger in jungle and lair;
I had soared with the eagle undazzled of eye,
Up into the ether and out through the sky;
I had died, heaven knows! Of resurrection again,
And now stood erect in the world among men,
But in all, and of all, and through it all, yet,
Was that forest affection I could not forget.

For this as the needle that turns to the pole,
My spirit would long for its twin-born of soul,
And I knew I should find the fair Queen of her race,
Somewhere in the regions of limitless space,
And I loved white stone to the crown that she wore,
And I knelt in her presence to bless and adore,
I have found her, the Mystic Enchantress, at last,
Who, as I sought, sought me, through the infinite past.

Our depth of affection wanes not, nor grows cold,
And this is the wonderful story she told:
I have loved you so long, and sought you so far
Since the chaos of Time, by the light of faith's star;
For we touched afar back when the past was so dim
That we felt, but saw not, on the world's outer rim;
And that friction of contact in atomic forms
Thrills yet in the fiber it kindles and warms.

I have shone in the stars that illumine heaven's blue,
And have glowed on the grass in the clear dew of dew;
I have fanned the soft air on the leaf of the palm,
And smiled in the waves, just rustling the calm;
I have budded and bloomed in the heart of the rose,
As the eyes of the world watched its beauty unfold;
And the purple and gold of the pansy I thought
To blossom for you in the fragrance of thought.

I was once a queen bee, but my soul would not thrive
On the sweets that my subjects brought into the hive;
So I borrowed myself the fleet wings of a dove,
Searched the zones of space for my counterpart love,
Till I found you at last in embodiment human,
And can stand at your side in the guise of a woman.
It was thus that we met, and we twain, one in heart,
Till the sunset of time we'll diverge not apart;

For ere Time first set out on his mission divine,
I felt I was here, and she knew she was mine;
Now the moral to draw from this story of mine
Is, that all things transpire through impulse divine;
Unsatisfied souls through life's cycles will move,
In pursuit of the object ordained them to love;
And Nature, Dear Mother, has wisely designed
That earnestly seeking we certainly find.

South Butler, Wayne Co., N. Y.

[Written for the Columns of MIND AND MATTER.]

The Effects of the Dishonesty of Catholic and Protestant Priestcraft, Both in Earth and Spirit Life.

By ELIJAH WOODWORTH.

All religious mythology and the biblical theology were founded on specified Gods, which were ritualistic, formulative, allegorical personalities of the religious institutions of all nations, as was fully illustrated in my article on the "Anti-Christ God," in MIND AND MATTER of January 21, 1882.

All religions were founded on the shedding of human blood, and supported by force and craft. (See *Olive Branch* of June, 1882, on the "Historical Annals of the Taskans.") See the Solemn rites of shedding human blood. After shedding a vast amount of human blood, "The priest with the heart in his hand raises it towards the Sun" exclaiming, "Receive, O That receive this offering, and be merciful unto thy children who mourn their great loss." Then he hurls the heart into the basin upon the summit of the altar, where it is rapidly consumed by the heat from below. The other priest holding the basin of blood, dips one hand into it, and shaking the blood into the air, cries aloud: "O sacred Omri! we consecrate the blood of this innocent one unto thee. Grant that it may appease thy wrath, and let thy favors return once more unto thine own people!" Then he throws the remainder of the blood upon the heads of the people congregated at the base of the altar. The historian further adds: "Then they return to their homes, only to prepare for still more bloody rites, when to-morrow eve shall appear." The historian continues: "My pen refuses to relate the horrible deeds which the next day's sun looked down upon in the land of Taskanata."

The manner and form of dedicating ancient temples was as follows: "After the temple was completed, it was dedicated with solemn and cruel rites to Omri and Tha, one hundred men and one hundred women, and one hundred children were sacrificed in one day, and the temple echoed with human groans and was deluged with human blood." The same historian continues: "But let us pass over without further comment, the solemn rite and cruel ceremonies which transpired at the dedication of Omri Thalomque. Omri Qultan (the stone god) having been borne through all the streets, and bathed in the waters of Hantippe, was placed in the chamber in the temple consecrated to this one special use. The sacred fire, kept alive by the priesthood for countless generations, was borne from the chamber under the rude stone altar, to the place in the temple constructed for this purpose."

This department specially belongs to what is called the Fetish world, in Greek *Erebus*, translated *night*, meaning the darkness and ignorance of the human mind, prior to the first day of the so-called Pagan dynasty, in biblical history. Which things have been kept craftily out of sight of the people by all of the ancient priesthods, called the Eleusinian mysteries, to which none had access except the initiated, for selfish purposes.

THE PAGAN WORLD.

Pagan religious mythology and biblical religious theology were written in pictures, interpreted and transmitted in the form of parables and allegorical personalities; and were so understood by all the schools of the Pagan and Gentile world, continuing and closing with Gentile polytheism in or

about the commencement of the Christian dynasty.

Under the auspices of the so-called spiritual ministrations (see 2 Corinthians iii, 6). "Who also hath made us ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." The Christian ministry were not a priesthood.

THE ESTABLISHMENT OF THE CATHOLIC AND PROTESTANT PRIESTHOODS.

These became established in or about the middle of the fifth century of the Christian era; at which time the Catholic priesthood resorted to all manner of deceptions, craft, and cunning, to divert the minds of the people from the original simplicity and forms of conveying ideas in parables and allegories. Turning to the letter ministrations that kills, and rejecting the spiritual ministrations that gives life—teaching the people to believe in a personal God and personal Devil, a located Heaven and Hell, and all other allegorical personalities and things as taught in mythology and biblical theology, as real existing persons and things.

BIBLICAL THEOLOGY.

We now come to the craftiness, the perversion, the falsehoods, the misconstructions and false interpretations and myths, of the biblical theology of the so-called Catholic and Protestant priesthods. (See Numbers xxiii, 1.) "And he took up his parable and said, Balak (which signifies, who lays waste or destroys) the king of Moab (of his father, meaning pagan idolatry) hath brought me from Aram (or any manner of deception) out of the mountains of the East saying, 'Come, curse me Jacob (undermines pagan idolatry), and come, defy Israel (to prevail over pagan idolatry). Moreover, Job continued his parable and said, The book of Job is a series of Parables and not of realities. (Job xxvii.) 'I will open my mouth in a parable. I will utter dark sayings of old, which we have heard and known and our fathers have told us. We will not hide them from their children.' (but priestcraft hides the true meaning), 'showing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob' (meaning the undermining of pagan idolatry), 'which he commanded our fathers that they should make known to their children.' (Theological children then, as now.) (Psalm lxxviii.)

ALLEGORICAL PERSONALITIES.

Priestcraft says these were literally persons. (See Galatians iv, verse 21.) "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free-woman; but he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise, which things are an allegory." Priestcraft says these were real persons, and not allegorical personalities. Now we will give the interpretation. "For these are the two covenants, (one to the Pagan, the other to the Gentile world), the one from Mount Sinai (meaning the barrenness of Pagan association, enmity to human progression.) As it was then, so is it now. (Galatians iv, 25.) "For this Agar is Mount Sinai," (meaning crafty priesthood that fears human progression) "in Arabia, (the evening of an age barren and deserted), and answereth to Jerusalem which now is, and is in bondage with her children." This has been falsely interpreted to apply to the bond-men and bond-women of the South. (Galatians 26.) "But Jerusalem" (teachings of peace) "which is above" (teachings of bondage) "is free, which is the mother of us all. For it is written: Rejoice, the barren" (pagan association) "that bearest not; break forth and cry thou" (pagan association, that travaileth not, for the desolate" (pagan association) "hath many more children than she" (the gentile association) "which hath a husband" (answering to the Christian ministration). "Now we (Christian ministration) 'brethren, as Isaac was' (laughter, joy), 'are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit' (priestcraft and freedom), 'even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond woman, but of the free.'"

The weapons forged by priestcraft shall work its own destruction. My authority is found in the biblical index, as follows: "An Alphabetical Table of the Proper Names in the Old and New Testaments; together with the meaning or signification of the words in their original languages."

Let us begin the fight as follows: Priestcraft says that there was a veritable tree of life with cherubims, and a flaming sword, to keep the people from partaking of it; which means divine or spiritual teachings called "Spirit ministration." Priestcraft says there was a veritable tree of the knowledge of good and evil, which was actually partaken of by a personal Adam and Eve. Who were the biblical Adam and Eve? Let us see. We affirm them to be all of the human inhabitants of the earth, male and female. The biblical writer, in speaking of the increase of the earth, says, in an allegorical personality, (Genesis v, 1): "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them; and blessed them and called their name Adam, in the day when they were created."

Now, ye Catholic and Protestant priests, where is your personal Adam? Blush for shame! (Gen. v, 3): "And Adam" (earthly nations) "lived a hundred and thirty years and begat a son in his own likeness after his image; and called his name Seth," (by interpretation, put forth a system of idolatrous worship, called polytheism). Priestcraft says Enoch was literally translated into heaven, which is a false interpretation. The true signification is: idolatrous paganism was disciplined and rose to the zenith of its power.

Priestcraft says there was a personal Noah. In Hebrew meaning, idolatrous paganism trembled, tottered, shook, nearing its authoritative close.

Priestcraft says there was a veritable flood of waters for forty days and forty nights, and an ark made and filled with all kinds of animals. Biblical history means no such thing. This symbol, and Peter's vision in Acts x, symbolizes the gestating of two dispensational ages; one called the Gentile branch or world—the other the Christian ministration and church.

Priestcraft says there was a personal Abraham, Sarah, Hagar, Isaac, Ishmael, Jacob, Esau, and Melchizedek; which being interpreted is: The great multitude progressing out of idolatrous paganism into partial freedom from priestly bondage, in laughter and joy, in progressive teachings,

in divine justice of equality and fraternity, called Melchizedek.

Priestcraft says Jacob and his twelve sons were driven by a famine into Egypt, remaining there four hundred and fifty years as bond-men. This like the former is untrue. These allegorize or symbolize the religious progression of the rising Gentile world, out of idolatrous persecutions of mythology; similar to the idolatrous persecutions of the priestly dominions of the present age, called Pharaoh (that which dispenses or spoils) in Egypt (that which troubles or oppresses).

Priestcraft says there was a nation of people called Israel. This is also false. Israel by interpretation means a progressive overcoming and prevailing over the systems of idolatrous worship in Paganism. Then as now.

Priestcraft says there was a personal Moses—a despotic ruler and law giver. The Catholic priestcraft of the fifth century, as translators of the Hebrew, knew that the interpretation was falsified; and for selfish purposes and power, ignored the spiritual ministration, and adopted that of the latter, which destroyed all freedom of thought and action; which laid the foundation for all manner of deception and deceptableness in unrighteousness. Thus in unbridled selfishness, increasing human ignorance, un mindful of human peace or happiness. Moses symbolizes the erudition and disciplinary ritualistic formulative teachings of the then progressive Gentile world, called Israel.

Priestcraft has revelled and waded in the blood of many nations, under the plea of the so-called commandments of God to exterminate unoffending nations, in taking and possessing cities and territories, by exterminating their rightful occupants. The meaning and interpretations of which, is religious controversies, debates, disputations—very similar to the theological controversies, disputations and debates of to-day, between the so-called heretics and religionists called Spiritualists and Liberalists. Hence priestcraft knows no bounds to every kind of oppression, bloodshed and carnage.

Priestcraft says that Israel came into possession of the veritable land called Canaan. Let us see, what Canaan means or signifies. It signifies religious traffic or merchandise. See Isaiah xxiii, 18. "And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing." We affirm that the teaching merchandise of the priesthood of to-day, is founded in all manner of theological dishonesty, hypocrisy, and unjust selfishness.

Priestcraft says there was a man called Gideon, a mighty fighting chief, desolating mighty armies. Gideon means a breaking and bruising and desolating of systems of idolatrous worship.

Priestcraft says there was a man named Samson—a man of unbounded strength. Let us see, what Samson means the sun; or is a symbol of Nature's divine light—here the second time. That is the teachings of Nature's divine light. Its first coming (see Joshua x, 12). Then spake Joshua to the Lord in the day when the Lord delivered up the Ammonites before the children of Israel, and he said in sight of Israel, Sun, stand thou still upon Gideon (meaning upon the idolatrous systems of worship); and thou Moon (meaning pagan association) in the valley of Ajalon, (the strength of Nature's divine teachings.)

The third coming: Isaiah lx, 20, "The Sun (the teaching of Nature's divine light of Spiritualism) shall no more go down; neither shall thy moon (spiritual association) withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Priestcraft says there was a personal Samuel. The Hebrew says, not so; but a divine gift of teaching, desired or asked for, by the Gentile pagan world. It also says there was a personal king Saul. Catholic priestcraft knows this is not so. In Hebrew, Saul means demanded, lent, ditch, hell. This represents the quality of the old system of letter teaching. As it was then, so is it now. It also says that there was a Goliath, a Philistine giant, of uncommon warlike abilities. This is nearing a revolutionary change from the abhorred qualities of the old system of letter teaching to that of the spiritual—represented by the word Goliath which means passage, revolution, heap, (or mass of testimony, teachings, words and utterances) to that called David, (well beloved, dear).

Saul, or the letter ministration, is to fall or close at Gilboa (Samuel, 31). "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa." That is a revolutionary change from the letter ministration to that of the spirit, called David.

The Catholic and Protestant priesthood say there was a personal witch at Endor, which established Salem witchcraft. Exodus xxii, 18: "Thou shalt not suffer a witch to live." Witch or witchcraft, is an allegorical personation of fascinating teachings of any form of idolatry, past or present; and priestcraft knows it to be so. The woman of Endor, means fountain of divine teachings contained in the spiritual ministration.

An evolutionary change from Hebrew Judaism to that of Christianity called Ahasuerus, meaning chief, prince, head of all former dynasties, is called Queen Esther, meaning yet in secret, hidden, and to be purged from Gentile polytheism, called Mordecai meaning contrition, bitter, bruising—the bitterness of the people passing through this mental change; similar to the mental contritions of the people of this age, passing from the letter teachings of the Christian priesthood to the spiritual teachings of Modern Spiritualism.

The birth of Christianity was on this wise. See Matthew i, 18. "Now the birth of Jesus Christ was on this wise: When as his mother Mary" (the meaning and signification of the word Mary, is the exaltation and elevation of Gentile Christianity before all dispensational ages therefore existing, literally translated the bitterness of the sea, meaning the mental bitterness of the Gentile world in gestating a new dispensation, derived from the effete theologies of all the schools of philosophy of the then known Gentile world) "was espoused to Joseph" (mental increase in spiritual knowledge) "before they came together she was found with child of the Holy Ghost. Now let us seek the signification of the words Holy Ghost. See John xiv, 26. "But the Comforter which is the Holy Ghost, whom the father will send in my name." Let us stop and inquire who the father is. The father is the teachings of ancient mythology, the progenitor of Biblical theology; as it is written "I" (Biblical theology) "and my father" (pagan mythology) "are one. He shall teach you all things and bring all things

unto your remembrance" (found in the mass of testimony in Hebrew called Gilead, in Greek called *Logos*, which signifies discoveries and teachings drawn from the mass of testimony called the Comforter and Holy Ghost in Biblical theology). " whatsoever I have said unto you" (drawn from the fountain of mytho-theology of the pagan and gentile world. This is the mode of gestation and bringing forth or birth of Gentile Christianity).

This brings us to the inquiry concerning Catholic and Protestant priestcraft in the spirit world. We refer the reader to the oft repeated spirit communications published in MIND AND MATTER reported by Judge Lawrence, of Ann Arbor, Mich., in his many sittings with Anna Stewart, of Terre Haute, Ind. Also to the materialization of spirits claiming to be the identical persons named in the records of Biblical history, which they know never had a real existence, except as allegorical personalities. No doubt they were firm adherents to the dishonest, crafty, infamous impositions which they had attained to in earth-life; and well knew that they were practicing all manner of deceptions perpetrated here in earth-life by Catholic and Protestant priestcraft. Not only in this instance, but through so many phases of mediumship, both in Europe and America; and many cases of obsession, to the injury of many persons, both physically and mentally; wishing to bring into disrepute, all phases of mediumship, within their power, many cases of which have come under my immediate observation to the injury and discrediting of many honest mediums.

The two grand divisions now existing in the ranks of Modern Spiritualism, was no doubt, produced, fostered, and effected, through the bigotry and disloyalty of Catholic Jesuitism and Protestant sectarianism; more especially in spirit-life, than could have been accomplished in earth-life. The heat of battle rages more furiously in the continuing of priestcraft in spirit-life. Each division has seriously contended for a long time past; but tidings have come from brave disputants for right, justice and truth. A battle has been fought and victory has been proclaimed by the spirit hosts. Let no arms be laid down, but stand ready for more severe contests, if need be, which no doubt will usher in the good time coming.

For the better understanding of the meaning and signification of the words contained in the records of Biblical history, as explained and applied by the ancient Christian ministry, not as now falsely interpreted and applied by Catholic and Protestant priestcraft, we refer the reader to 2 Corinthians ii and iii chapters; explained and applied as follows. The ancient Christian ministry said: "Do we begin again to commend ourselves? Or need we, as some others" (of the letter ministration) "epistles of commendation to you, (the Christian church), or letters of commendation from you. Ye are our epistles written in our hearts known and read of all men. For as much as ye are manifestly declared to be the epistle of Christ" (the allegorical embodiment of spirit ministration) "ministered by us, written not with ink, but with the Spirit of the living God;" (in Greek Theo-Logos, interpreted theory, theism, theology, discourse, teachings, words and utterances), "not in tables of stone but in fleshy tables of the heart, (meaning carnal ordinances). "And such trust—have we through Christ to Godward: not that we are sufficient of ourselves, but our sufficiency is of God" (the allegorical embodiment of formulative ritualistic ceremonies of the first earthly Adam, male and female of all peoples). "Who also has made us ministers of the new testament" (testimony) "called Jesus Christ," (Jesus the letter, Christ the spirit. Jesus the first Adam, Christ the second Adam) "not of the letter but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraved in stones" (meaning worldly or earthly affections), "was glorious, so that the children of Israel" (a prevailing and overcoming of systems of idolatrous paganism) "could not steadfastly behold the face of Moses," (the clear meaning of the allegorical embodiment of formulative ritualistic ceremonies of the first earthly Adam, male and female) "for the glory of his countenance, which glory" (of the letter ministration) "was to be done away" (in the establishment of Modern Spiritualism). "Seeing then that we have such hope" (in the spiritual philosophy of Modern Spiritualism) "we use great plainness of speech. And not as Moses, which put a vail" (not as by the obscurities of allegorical embodiments of ritualism) "over his face, that the children of Israel" (of the prevailing and overcoming of idols and idolatrous worship) "could not steadfastly look to the end of that which is abolished." (As it was then, so is it now, vigorously enforced by Catholic and Protestant priestcraft. But their minds were blinded; for until this day (near the close of the second and beginning of the third century) remaineth the same vail untaken away: on the reading of the old testament, (the old testimony of allegorical embodiments); which vail is done away, in Christ (the embodied spirit ministration) in the second coming of the Spiritual Adam, male and female. "But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord (the embodiment of the divine spirit ministration) "the vail shall be taken away" (in or about the twentieth century). "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (or freedom to all humanity called the second Adam male and female). "But we all with open face beholding as in a glass" (allegorical mirror) "the glory of the Lord, are changed into the same image, from glory" (letter ministrations) "to glory" (spirit ministration) "even as by the spirit of the Lord."

And again, as it is written: 1st Cor. xv, 45: "The first man Adam (male and female) was made a living soul" (in Greek *psyche*, or *Zeus*—interpreted the sensory, psychological, nervous system; the natural indwelling spirit, called in Greek *pneuma*—the already organized entity, filling the mortal body) "the last" (or second) "Adam" (male and female) "was and is made a quickening spirit. Howbeit that was not first" (or letter ministrations) "which is Spiritual, but that which is natural (material)," and afterward that which is Spiritual. The first man" (male and female was and) "is of the earth, earthy; the second man" (Adam, male and female) "is the Lord from heaven. As is the earthy such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image" (or allegorical embodiments of ritualistic ceremonies, called, the letter ministration) "of the earthy, we shall also bear the image of the heavenly" (the allegorical embodiment of the di-

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